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Luther League Review

Forestry

BY CHARLES L. TRABERT.

YOUR dictionary will tell you that forestry is the art of cultivating forests or managing timber. Until recently the practice of economic forestry was confined to Europe and India, but now the United States, Japan and Cape Colony have at least made a beginning in forest organization. The ancient national forests suffered seriously during the later Middle Ages owing to the lack of support and the growth of feudalism. Conversion of forest into arable land was the common practice. It soon became apparent that the destruction of the woods was endangering the tim-

REFORESTATION ON CUT-OVER LANDS IN OREGON.
Young growth under seed trees.

ber supply of the towns. The earliest efforts to control forest utilization was made in the year 1359 at Erfurt in Germany. One of the great indirect benefits of the Reformation was the stimulation given to reforestation. It caused the modification of ownership of woodlands. Through it much of the church property was secularized and the possessions of the landed nobility was increased. Growth of population, with the consequent increase in the requirements for forest produce, caused the sovereigns to enact laws furthering the yield of forests and restricting their distinction. The German, Heinrich von Cotta, is called the father of modern forestry.

In the United States several of the commonwealths have undertaken the work of reforestation within the last few years. Very few private owners of timberland seriously consider the reproduction of trees. William Vanderbilt on his famous estate at Biltmore, North Carolina, was the first to undertake the work and for a period of years has there been carrying it on successfully.

Mr. C. A. Smith, former Treasurer of the General Council of the Lutheran Church five years ago, began reforestation work in his great tracts of timber in southwestern Oregon. Here it is being carried on successfully and is the only example in America today where such an undertaking has been made to pay its own expenses. The lands, as soon as the virgin forests have been cut, are turned over to trained foresters, who immediately make a reconnaissance of the tracts. They are then subdivided into rough land, set aside for afforestation; bench land, to be planted in grass for grazing, and purely agricultural land, to be sold for farms. Naturally, practically all land will grow trees, but it would be the height of folly to take arable districts which would support thousands of people and permit them to go back into timber. There are millions of acres of non-agricultural land now unproductive which had better be put to the growing of forests. The grazing and farm lands are then sold and the revenue derived therefrom is set aside as an endowment to pay the expenses of reforestation until the time comes when the new growth will be merchantable.

In Europe, where transportation and labor are cheap and fuel high, from the beginning newly growing forests are self-supporting, but in America such conditions do not yet exist.

As to the lands designed for tree growth in Mr. Smith's Oregon district, his head forester, Cornell Logerstrom, graduate of the Biltmore Forest School and an old Luther Leaguer from Salem Church, Minneapolis, decides as to the best method to be used in reproducing timber. The topography and conditions of each tract call for a different treatment.

Wherever advisable seed trees have been left by the loggers. The seeds from these trees on all favorable land rapidly restock the ground with young growth. On other land it is desirable to fill in the vacant spaces which cannot be reached by the seed trees by planting seed spots. These rapidly germinate and the young timber then takes the place of seed trees.

On land where it was impossible to leave seed trees, broadcast sowing of fir, spruce and cedar seed is resorted to. On steep hillsides and inaccessible places actual planting of young trees raised in the forest nursery is the only method which guarantees sure results. The planting of seedlings is however expensive work and only used where all other methods fail.

In the fall of the year, when the seeds of the trees are ripe, the foresters collect the cones and during the winter the seed is extracted for spring planting. It is possible to buy tree seed, but seed from the district where the new timber is grown always gives better results. It is, as it were, acclimated to the locality of its producion.

The growing of a forest is not a matter of a decade or a generation. From fifty to seventy-five years are necessary to produce merchantable timber. No forester ever reaps the benefit of his exertions. His life is given for posterity.

The forest has so many enemies that only constant work and vigilance assure results. By watchfulness only can the forester protect his growth. Fire is the greatest hazard. Young coniferous woods are those most endangered. The soil-covering of needles and twigs is exceedingly inflammable, and when lighted, leads not only to its own destruction, but generally to that of the trees as well. A fool, a match and a cigarette can undo the work of a lifetime.

Next to fire is the destruction caused by animals. Cattle and sheep prevent reproduction and are only allowed to graze in mature stands of timber. Rabbits and squirrels cause untold damage to young trees. The foresters encourage foxes and weasels, as these war on the rodents and themselves do no harm.

Insect enemies of the forest are innumerable. Nature, however, has prepared an offset by creating other insects predatory in their nature which to a certain extent attack and destroy the injurious ones. The

forester knows this and takes advantage of it.

As enemies of the woodland, parasitic fungi have to be reckoned with among our most dangerous pests. Trees are harmed by other forms of plant life, but by none so severely as by fungi. They are more to be feared because often it is impossible for the forester to combat their attack.

The woods seem defenseless against the natural phenomena of storms, snow, frost and drought. Even here, however, the science of growing trees has evolved methods of protection. In districts subject to severe storms, the forester plants deep rooted trees intermingled with those with shallow roots, and so all resist the great winds. In countries subject to deep snow, he plants the conical shaped evergreens, which shed the snow and are not broken down by it.

The fascination of forestry appeals to all. A nature lover has well said: "Trees are universal favorites. Their exhilarating verdure, their grateful shade, their great variety, and even the delicate tracery of their branches, endear them not only to the artist and the poet but to us all. Their many associations have interests that appeal to the historian and moralist, to the student of literature and of folk lore, but little less than to those interested in botany and to the lumberman."

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"Erasmus"

IN the midst of great trouble and excitement, the elector confers with Erasmus, then at Cologne. He had been summoned thither by several princes desirous to profit by his counsels.

Erasmus was the prince of scholars, the oracle of courts, the arbiter of schools and of the learning of the age. He had long seen and felt the great abuses of Rome, while yet he demurred at what he deemed the violent and imprudent proceedings of Luther. He seemed to aim at holding the just mean between the two extremes, as if there could be any middle ground between truth and error. He "would neither throw himself into the arms of Luther, nor yet would he crouch at the footstool of the pope."

He wavered, and sometimes lost his balance, between the two opposing influences, ever and anon attracted toward the Reformer, and then again suddenly drawn back into the sphere of Romish delusion.

Erasmus is ushered into the presence of the elector, and the following account is given us of their interview:

"What think you of Luther?" asked Frederic immediately.

The prudent Erasmus, surprised by the question so suddenly put to him, endeavored at first to evade a reply. He screwed up his mouth, bit his lips, and remained silent.

Hereupon the elector raised his eyebrows (as was his custom, Spalatin tells us, when he meant to force an explicit answer from the person with whom he was conversing), and looked Erasmus steadfastly in the face.

The latter, at a loss how to extricate himself from the difficulty, replied at last in a half jocular tone: "Luther has committed two grievous sins. He has attacked the pope's crown and the monks' bellies."

The elector smiled, but intimated to his visitor that he was in earnest. Erasmus then casting off his reserve, replied as follows: "The origin of all these dissensions is the hatred the monks bear to learning, and the fear that besets them of seeing their tyranny brought to an end. What are the weapons of their warfare against Luther? Clamor, cabal, malice, and slander. The more virtuous a man is, and the more strongly attached to the doctrines of the Gospel, the less does he find to censure in Luther's proceedings. The severity of the bull has roused the indignation of all good men, for they find in it none of the gentleness that befits the vicar of Christ. Two universities, out of the whole number, have condemned Luther, and they have condemned without having convicted him.

"Let them not deceive themselves. The danger is greater than some persons imagine. There are difficulties in their way which will not easily be surmounted.

"To begin the reign of Charles by so unpopular an act as Luther's imprisonment, would be an evil omen for the future. The world is thirsting for Gospel truth. Let us beware how we resist so holy a desire. Let the whole question be examined by dispassionate and competent judges; it is the only course that can be followed consistently with the dignity of the pope himself."

Thus spake Erasmus to the elector. Spalatin, who was present, was greatly delighted, and the elector was strengthened by the opinion of the illustrious scholar, and assumed a more decided tone in his communications with the emperor.

Factory Life in Detroit

BY REV. A. M. SAPPENFIELD.

FEW people outside Detroit, or even in Detroit, realize to what proportions the industries in recent years have grown in the City of the Straits. Instead of being a reserved, country maid, Detroit has become a smiling miss, flirting with the whole world. Her twenty-eight automobile assembling companies and sixty-six others manufacturing "auto" accessories, have largely made her famous to the uttermost parts of the earth, but there are other things made here besides motor cars.

Among them, Detroit ranks first in overall products. Every boy is acquainted with the Jewel and the Peninsular stoves and furnaces. Instead of laboriously adding columns of figures with the mind, the Burroughs Adding Machine, made in Detroit, is used, which adds more accurately and quickly; the largest passenger boats on the Great Lakes, such as the "Detroit III" and the "See & Bee," were made in the shipyards here, which are the foremost on the lakes; the Parke, Davis & Co. laboratories, by far the largest in the world, manufacture medicine and fill prescriptions for all diseases known to man. The writer spent two hours in this factory, where pills and tablets are made by the millions, that druggists sell by the dozen; and saw barrels of liquids that doctors prescribe for us by the teaspoonful. The manager showed me a plot of ground where the employes play ball, that the concern will probably have to utilize for building purposes. Other noted factories here are the Pingree Shoe Company, varnish companies, Acme White Lead Works, and aluminum castings.

Last year 243 new factories were added to the industrial list, making a total of 2,684. The population of the city increased 38,000 in 1912, making an average of twenty-three families a day. The population of Detroit is now over 600,000. Detroit ranks sixth in manufacturing and seventh in population in the United States.

I must say something about the 156,687 people who are employed in these factories. Of this number, there are 113,575 men whose daily average wage is $2.72; 468 women with a daily average wage of $1.49. The boys and girls make up the remaining number. The past year shows a decrease in this kind of labor. It speaks well for Detroit that in the number of families owning their own homes, she stands in the front rank—39 per cent.

The manufacturers are beginning to see that the interests of the working man are their interests. They are endeavoring to make their employes contented and loyal through various means. It is expensive to be constantly employing new help. One of the large motor car companies reckons the cost of breaking in a new man at $8. Some of the large firms have athletics and band concerts for the recreation and amusement of the employes; and one day in the year is set aside for a boat excursion and picnic. One has a gymnasium. Many of the factories have serve-self restaurants where lunches may be had at almost cost. A company that employs a large number of girls has separate dining rooms for the sexes; in connection with these are assembly halls with pianos for entertainments and lectures. A special engine was installed to force cold air through one of the factories in hot weather.

In order to get reliable and permanent laborers, some firms have started schools to train and teach the young men. One of the motor car companies has a school of "applied mechanics" that awards to all students who complete the two-year course a bonus of $100. The applicant must be eighteen years of age, and must not use cigarettes, liquors or chewing tobacco. A similar plan to train their own skilled workmen is used by another company. Not all the men going through these schools remain with the companies, but enough stay to make it pay. In this city, as in others, it is generally the large class of unskilled workmen that are out of jobs. To avoid and discourage transient labor, the larger concerns keep records of the men they hire, so that when they apply for jobs their character and ability can be found out without trying them.

A great deal of the labor here is piece work. Years ago fabulous wages were made in this way, but the employers have gradually cut the price until now $5 a day is considered a fair wage. Trimmers received the largest wage, making $8, $10, and $12 a day. It was not uncommon for a boy in his teens to be getting this amount. There is hardly any competition in this line with the cheap foreign labor, simply because the foreigner cannot do the work, neither can he be taught. The trimmers went on a strike in 1912 and foreigners were employed to take their places. The

work was returned to the firms as unsatisfactory. The unions are not very strong in Detroit.

An article on factory life in Detroit would not be complete without saying something about the motor car plant that has not only become famous from its product but also by the profit-sharing plan which was announced at the beginning of the year and has been told in every hamlet and burg in the country. Other plants, but not so large, have been sharing profits with the employes. Others are following the example. When the scheme was made known, about 10,000 men assembled at the Ford factory the next day, but none were hired. For a day or two the same number came, but none were hired. Ford's profit-sharing plan is to divide $10,000,000 among his employes and decrease the working hours to eight. The minimum wage is to be $5. The Detroit factory alone employs about 20,000 people. This wage scheme has brought an entirely different class of laborers to this factory, and if this wage scale is continued it will no doubt have the best workers of any concern in the country. Mr. Ford took the precaution to see that this prosperity did not become a curse instead of a blessing to the recipients. So investigations were made in the homes to determine a man's character and conduct. A representative of the Detroit Times spent a day visiting homes of the employes. He did not find a single unsanitary hovel. Families that paid $9 rent a month are now paying $20 and $25. Not many people will live in dirt and filth if they can help it. This profit-sharing plan bears out the contention that there is a relation between Dan Cupid and salary. Over 400 of the employes have been married since this went into operation the first of the year.

The Greek and Roman Separation

BY REV. SANFORD N. CARPENTER

THE definite separation of the Greek and Roman Churches took place on July 16, 1054. This occurrence, measured by its far-reaching consequence, is second only in importance in the religious experience of the world to the Great Reformation of the sixteenth century.

The event itself was the culmination of a series of movements reaching back through long centuries of the history of the Christian Church. To comprehend the significance of the separation it will be necessary to take up conditions and events which were the precursors of the schism in their order.

Historically, there is no doubt that the Eastern or Greek Orthodox Church is not only the source and ground of the Roman Church, but that she is the mother of the whole Christian Church. Why Rome and its bishop—the Pope—lay claim to the primacy over the Eastern and all other Christian Churches is a subject beyond the limitations of this paper.

The differences which led to the rupture between the Eastern and the Roman Churches are of two general kinds: First, fundamental differences in character, which we may call the remote causes of the separation; second, historical differences, which may be styled the direct cause.

The characteristic differences are threefold: political, racial and temperamental, and method of propaganda.

The history of the early Church was profoundly affected by the division of the Roman Empire. This took place in the fourth century. As early as 330 A. D. a second Roman capital was established at Constantinople by the great Constantine, the first of the Christian emperors. This was followed by the act of Theodosius the Great, who appointed his two sons to rule jointly —the one in Rome, the other at Constantinople. While not so intended this act turned out to be a virtual separation. In 476, the Roman emperor was dethroned and never regained his ancient prestige. The Roman Church, therefore, was left to develop independently, while the Church at Constantinople was overshadowed by the power of the Eastern emperor. Moreover, from earliest times, the tendency of the Western Church was to develop horizontally, that is, irrespective of national and racial lines; while the Eastern Church developed vertically, that is, by the mutual support and encouragement on the part of the Church and racial and political divisions.

The Greek race, which dominates, as well as the Slavic people, who largely make up the Eastern Church, are people of a subjective and speculative turn of mind. The

West has shown a tendency toward the more practical affairs of the Church. The East reflected on the person of Christ—on the Godward side; the West was interested in the person of Christ principally on the manward side.

These two different characteristics appear in the pronounced difference in missionary effort and method. The Roman Church was ever an aggressive and even radical missionary Church. The Eastern Church has been slower and more conservative in her method and development. Rome tended to become an absolute monarchy anxious to organize so as to secure most rapid results. The East tended toward a more democratic form of government anxious to preserve personal convictions first and let results take care of themselves. However ever since the conversion of Russia in the tenth and eleventh centuries the Eastern Church has been more or less subject to outside political interference.

The direct causes, were: First, political, as the rival claims of the Patriarch of Constantinople and the Bishop of Rome. Leo I, from 440 to 461, was the first Roman Bishop to lay claim to a universal authority. That claim never was acknowledged in the East, and since the fifth and sixth centuries practically no progress has been made by way of establishing these claims in the East. The Eastern Church recognizes four Patriarchs of equal dignity and rank: the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. They are influential doubtless in the order named. We can readily see how it would be hard for any ambitious prelate trained to independent thinking to acknowledge the primacy or superiority of the Roman Bishop for any other reason that that of political expediency. These rival claims must sooner or later come to an issue and cause a rupture.

Second: There were serious doctrinal differences. Chief among these was what is known as the *"filioque"* controversy. The Eastern Church charged Rome with inserting into that part of the creed which declares that the "Holy Spirit proceedeth from the Father" the words "and the Son." Photius in an argument gives twelve reasons against this addition, which by the way is an accepted dogma of our own Church. The Eastern Bishops also rejected baptism by sprinkling and the enforced celibacy of the clergy.

The course of events, which led up to the final break is as follows: During the patriarchate of a certain learned and scholarly Photius, the old dispute came to a head. He convened an Eastern council against Pope Nicholas I in 867, fulminated decrees against him and anathematized him as a heretic. This disturbance was temporarily healed by the downfall of Photius. During the next two hundred years the quarrel broke out at odd intervals.

The period of which we have spoken was the latter end of the times known in Europe as "the dark ages." During this time of confusion most of the old authority of the Popes slipped through unworthy fingers; the scepter of ecclesiastical power lay in the dust of shameless profligacy at Rome in the Vatican itself. About this time there came to the throne of the papacy and into the Patriarchate of Constantinople two men who were to give concrete expression to the old problem in physics: "What happens when an immovable object is struck by an irresistible force?"

Pope Leo IX was a monk of the Cluny school of reformers, who, horrified at the iniquity of the times, believed himself called of God to thoroughly reform the whole Church. In the West he partly succeeded. In the East he met the opposition of one equally determined and conscientious—Michael Caerularius, Patriarch of Constantinople. He steadfastly refused to yield to the demands of the Pope in spite of the fact that a weak Eastern emperor, Constantine Monomachus, gave him weak and indifferent support. After a prolonged dispute and frequent demands that the Patriarch should recognize the superior authority of the Roman Pontiff, Michael was constrained to revive the old decrees of Photius charging the Pope with heresy and cursing his reign. The Pope replied by sending an embassy headed by Cardinal Bishop Humbert to Constantinople with the double purpose of impressing the Patriarch and demanding submission. Upon the further refusal of the Eastern Bishop to yield, the embassy solemnly excommunicated him and all his followers—virtually the whole Eastern Church—and the rupture was complete July 16, 1054.

The Norman invasion of the Papal domains in southern Italy which the Pope was unable to drive back, left him powerless to take up arms against the Eastern schismatics. Since that day, many abortive and fruitless attempts at reunion have been made. The Crusade of 1204, when the followers of the Western Pope sacked and burned Constantinople, put the final quietus to all attempts at peaceable reunion. Philip Melangthon, Jacob Andreae and others addressed communications to the Patriarch of Constantinople in an attempt to enlist

the interest of the Eastern Church in the Reformation. All they received for their pains was a circular condemning the principles of the Reformation. The capture of Constantinople by the Turks in 1453 put an end to all political reasons for reunion. The desire to rid the shores of Europe from the Turk is doubtless reinforced by a latent hope in the hearts of many that in these latter days the two portions of the Catholic Church may in some way be reunited.

The Orthodox Eastern Church, as she styles herself, has today about 100,000,000 members, 300,000 of whom are in America. Her membership embraces the four Patriarchates named and nine national Churches, viz., Cyprus, Mt. Sinai, the Hellenic, the Servian, the Montenegrin, the Austro-Hungarian, the Russian, and the Bulgarian, which include the greater part of the Greek and Slavic peoples. She confesses the Apostles' Creed, believes in the Bible and tradition, and that every believer may read the Scriptures. She believes in the doctrine of transubstantiation and practices elaborate rites in the administration of the sacrament of the altar, which is given in both kinds. She holds to the seven sacraments of Rome, preaches private auricular confession and baptizes by immersion.

The most powerful political influence in the Eastern Church today is the Holy Synod of Russia in close alliance with the Russian autocracy.

The Pony Express

BY MISS NORA NELSON

"THIS was the route of the Pony Express riders!" said an uncle to a party of us, who were driving through Doniphan County, Kansas, several years ago. Then he told about the exploits of these riders and their mission, and how he had seen one of the riders coming in the distance, but had only a glimpse of something red, as he rushed past like the wind and was gone.

"A prophet is not without honor, save in his own country." It was only last year that the full significance of it came to many of the people of this vicinity. We had not fully realized what an important place St. Joseph, Mo., was in the early sixties.

In 1859 there was not a mile of railroad west of the Missouri River. St. Joseph was the western terminus of railway communication. From St. Joseph to San Francisco was about 2,000 miles, for the most part of wild, uninhabited country, infested with "road agents" and warlike Indians. And yet it was over this uninviting region that for sixteen months the flying ponies went, thus connecting the East with the West, and carrying messages from ocean to ocean in ten days. This was made possible by using the telegraph to St. Joseph and the pony express beyond. It was one of the most daring business ventures this or any other country ever knew.

The fastest time made heretofore on the "Butterfield Route," the first great transcontinental stage line which ran from St. Louis to San Francisco, via El Paso and Los Angeles, and was twenty-one days between New York and San Francisco.

Realizing the necessity for closer communication between California and the East, United States Senator Gwin of California first made the suggestion to Alexander Russell, of Russell, Majors & Waddell of the Overland Stage Line, that if they could carry the mails to the Pacific in shorter time and keep the line open the year round, the building of a railroad would result.

The other two members of the firm protested, realizing that the business would not meet the expenses. This indeed proved true, for at the end of the sixteen months there was a net loss of $200,000. The main object of the institution of the pony express was, however, to learn whether the line through which the express was carried could be made a permanent one for travel during all the seasons of the year, and to prove to the authorities at Washington that the shortest route was by way of Denver and Salt Lake to Sacramento. As soon as this was accomplished, and the contract awarded for carrying the mail, the pony was taken off. Then, too, the construction of the telegraph across the continent usurped its usefulness.

In less than two months after the promise of the firm had been pledged to Senator Gwin, the first express was ready to leave Sacramento and St. Joseph, Mo., simultaneously. The mail was taken by water from San Francisco to Sacramento, where the Pony Express really begun.

While the first trip from St. Joseph to San Francisco occupied ten days, the average time was eight or nine days. Lincoln's

inaugural was whisked across in seven days and seventeen hours—the world's record for dispatch by means of men and horses.

Day or night, in sunshine or in storm, the brave rider sped on, the only delay being a second or two at the station when the saddle with its precious burdens would be transferred to the fresh horse. The trail was about the same as that taken by the Mormons and the gold hunters of '49—through Kansas and Nebraska, by Fort Kearney, along the Platte, by Fort Laramie, over the Rockies to Salt Lake, and thence through Nevada and over the Sierra Nevada to California.

The Pony Express was largely employed by the Government, merchants and traders —business letters only that demanded the most rapid transit possible. Five dollars was paid in advance for every letter, or for each half ounce, transported across the continent. The large newspapers of New York and the Pacific Coast were also patronizers of the Express. The issues of their papers were printed on tissue, manufactured expressly for the purpose. The sacks were locked in St. Joseph, and not opened until they reached San Francisco. The rider carried no surplus weight, his arms being limited to a revolver and a knife.

The plant necessary for this undertaking consisted of 420 wiry horses, 80 riders, and 190 stations and station keepers.

Of all the Express riders who went out from St. Joseph, only one is alive today. He is Mr. Charles Cliff. He was an Express rider during the summer of '61, and rode to Seneca, Kansas, a distance then of 85 miles. In a recent conversation with him I have gathered some of the facts as given in this article. He was seventeen years of age at the time he rode, and was a brother to Gus Cliff, the fourth rider. Between here and Seneca he says there were no dangers except from inclement weather. He left St. Joseph at 8 A. M., stopping a few minutes for lunch at Kennekuk, Kansas, and reaching Seneca about 4 P. M. Six different mounts were used, consequently there were six different stations. Trips were then made twice a week, on Sundays and Wednesdays, although at first there was only one mail per week sent out.

Only fifty-four years have passed since the first rider started out from St. Joseph, and yet there are many conflicting statements in regard to the exactness of details, given, too, by eye witnesses at the time; therefore one cannot wonder at the discrepancy in regard to older historical facts. Some of Mr. Cliff's statements to the newspapers of a year ago were even printed incorrectly. As the place for keeping the horses and the exact place and time for starting out with the mail was changed from time to time, there was perhaps a reason for so many different opinions. Mr. Cliff says John Frey was the first rider. This, too, is disputed. His horse, "White-faced Nell," was a brown sorrel. All the horses used were the best money could buy.

Object lessons are the best of teachers, and on April 3, 1913, there was given in St. Joseph such a lesson that the people of the city will not soon forget. On the evening before there was a banquet in the Hotel Robidoux at which were a number of out-of-town speakers. This was merely the opening feature of the next day's program. At 10.30 next morning a procession started from the hotel, headed by a brass band playing the national airs. Their destination was Patee Park, several blocks south, and the occasion was the unveiling of a fine granite monument, under the direction of the Daughters of the American Revolution, in memory of the starting of the Pony Express riders, April 3, 1860—just fifty-three years before.

Despite the threatening weather a large crowd had gathered by 11 o'clock. Among them were 500 school children, who sang patriotic songs under the direction of the supervisor of music. The houses surrounding the park were decorated in the national colors. The public schools were dismissed to permit the pupils to attend the exercises. The regent of the St. Joseph Chapter, of the D. A. R., made the opening address, in which the monument was presented to the city. She gave a brief account of the Pony Express, commending the riders for their bravery and fortitude. The mayor responded, accepting the monument and expressing the city's appreciation.

The band played patriotic airs, while Mr. Cliff, of whom I have written, and Mrs. Alexander Majors, of St. Joe—widow of one of the founders of the Pony Express—pulled the cord of the curtain and revealed the handsome granite marker, which was draped with a large United States flag and bedecked with flowers. It bears this inscription:

"This monument donated by the Daughters of the American Revolution and the city of St. Joseph to mark the spot from which the first Pony Express rider started, April 3, 1860."

Messages were received from several of the Pony Express riders who made the trip from other stations. Col. W. F. Cody, one

of the riders, perhaps better known as "Buffalo Bill," was unable to accept the invitation to attend the ceremonies.

A great flag waved from the top of the Pike's Peak stable, south of the park, pointed out as the spot from which riders started on their perilous trips west. Leaving the stable simultaneous with the firing of a cannon he hastened to the uptown office, received the mail pouch and rushed on to the waiting ferry that conducted him to the Kansas side. The first rider left at 5 p. m. An arrangement had been made with the railroads between New York and St. Joseph for a fast train which was scheduled to arrive with the mail at the proper time. The Hannibal & St. Joseph Railroad also ran a special train.

One of the early riders, now deceased, in a letter to a St. Joe friend, said: "We always rode out of town with silver mounted trappings decorating both man and horse, and regular uniforms with horn, pistol, scabbard, belt, etc., and gay flower-worked leggings and jingling spurs, resembling a fantastic circus rider. This was all changed when we got on the boat, where our trappings were left until our return."

Many of the enthusiastic crowd plucked hairs from the first horse's tail to keep as souvenirs.

Many harrowing experiences of Pony Express riders were recalled by the speakers of a year ago. A personal friend wrote and read a poem befitting the occasion, which closed with these lines:

"When we call the roll of heroes,
When deeds of daring are told,
We'll sing of the pony riders
In these stirring days of old.

No page of our nation's hist'ry
Glows brighter in deeds of worth,
Those riders are shrined forever
With the brave and noble of earth."

The United States Mail Boat

Its Service and Methods at Detroit

ONE of Detroit's interesting features and one that is overlooked by most of its thousands of visitors as well as many of its residents is the United States mail boat. The statement was made, that this is probably the only place in the world where mail is received and despatched on the fly, as it is here. The service has been in use about thirteen years and during this time has grown from almost nothing to a really indispensable thing. Today there are from four thousand to five thousand letters handled daily, received from and delivered to the freighters that pass Detroit. This mail service starts with the opening of the boat season, which usually begins in April and continues day and night until about the middle of December, which marks the close of the boat season.

Over one hundred boats on the average pass Detroit each day. During the past month of May, thirty-six hundred boats passed by day and thirty-two hundred by night. For the sailors who travel up and down the waters of the Great Lakes, the approach to Detroit and the sight of the little mail boat mean much. For here they receive messages from home and learn what is taking place on the land which is in sight but yet so far away. It is when one is permitted to see with what eagerness these men rush to the mail bucket as it is pulled up on deck that one can begin to grasp an idea of what all this means to them.

The service requires the aid of three clerks, six carriers, two pilots and two engineers, thirteen in all. One clerk is on duty at a time in the land office, where all mail is received that is addressed to any person, care of the Marine Post Office at Detroit. All the mail addressed to this office must also have the name of the boat on which the addressee is sailing. In this office the mail is assorted according to boats and tied in separate bundles for each boat and in this form delivered to the mail boat. One pilot, one engineer and two carriers are on duty at a time on the boat. In the cabin of this small steamer or tug are shelves around all the sides, which are divided off in compartments with the names of the various lines of freighters written above them. Thus the mail for all boats on the same line is placed in the same compartment.

Every day the papers report the names of all boats as they leave the northern ports. From these reports the carriers on the boat are able to make out a list of the freighters as they leave, and to figure about what time, and in what order, they will pass Detroit. As a freighter comes in sight the boat goes out to meet it, running within two or three hundred feet of it. From this point one of the carriers takes the mail for that freighter

and rows up beside it in a small row boat, which the tug carries in tow. When by the side of the freighter the carrier throws a tow-line to one of the sailors on board the freighter, who fastens the rope so the little row boat runs alongside the big freighter. Very often this line has to be thrown up some thirty feet. A bucket, bag, or whatever they have to get the mail in, is let down to the row boat by means of a long rope, and the carrier takes out the mail they are sending out, and puts in the mail he has for any one on board that particular freighter. After this is done the tow-line is released and the carrier rows back to the tug and brings in the mail he has received. No boats are missed unless the sailor on board is unable to catch the tow-line when it is thrown to him by the carrier, and if this happens their mail is held until they pass again. Sometimes when a freighter is easily reached, the tug runs up beside it and the mail is handed over by means of a bag on the end of a long pole.

There are two large boxes on the row boat and after a freighter has gone east all mail then received for that boat is tied up and kept in one of these boxes until the boat passes again. After a boat has passed going north, all mail then received for it is kept in the tug until it again passes. Some boats that pass Detroit do not go up to the northern ports and thus are not reported through the papers. These the mail carriers term as rabbits, as they never know at what time they are going to pass until they are in sight. If there is any mail for them it is found in the tug on the shelf marked "Rabbits," and is delivered to them the same as to all other freighters.

In the late fall when the water is too rough to use the row boat, the runs are made with the tug and the mail delivered the same as from the row boat. When this time comes, the boxes in the row boat are transferred to the deck of the tug. The greater difficulties, however, are at night, when the boats can be distinguished only by their lights and whistles, which is very often possible owing to the long time these men have been in the service. A large megaphone is carried on the tug, so that when they are not sure of a boat they call through it to the captain on the freighter, "What boat is this?" and he replies the name in like manner.

Although the work of the carrier does not seem so hard on the whole, still a great deal of credit must be allowed to him when it is realized that whether the water is smooth or rough, whether the weather is fair or foul, he must perform his duty nevertheless. A man who shoulders his responsibility like this is among those who are heroes in their own quiet way, all unnoticed by the world at large, but still having the satisfaction of duty performed and tasks accomplished.

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VOW AND PAY.

At the Cabinet meeting immediately after the battle of Antietam, and just prior to the issue of the September proclamation, the President entered upon the business before them by saying that the time for the enunciation of the emancipation policy could no longer be delayed. Public sentiment, he thought, would sustain it; many of his warmest friends and supporters demanded it; and he had promised his God that he would do it. The last part of this was uttered in a low tone, and appeared to be heard by no one but Secretary Chase, who was sitting near him. He asked the President if he correctly understood him. Mr. Lincoln replied, "I made a solemn vow before God that, if General Lee was driven back from Pennsylvania I would crown the result by the declaration of freedom to the slaves." He issued his proclamation, and four million slaves became free men.

The vows made in the name of religion are valid, and as binding as any. However inconvenient a man may find it to be, his lawful vows should be promptly paid. God can look with no pleasure on mockery or trifling here. Vows had better be avoided than violated. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed."

The Emperor Sigismund, having made promises of amendment in a fit of sickness, asked the Archbishop of Cologne how he might know if his repentance was sincere. He answered, "If you are as careful to perform in your health as you are forward to promise in your sickness."

The liberal free heart is pleasing to God, but guard the rash tongue. Obedient services is acceptable to God, but do not be in haste to promise what you cannot reasonably expect to fulfill. For we must remember that God is in heaven while we are on earth. So "let thy words be few."

We need always to count the cost. Before we promise anything we should weigh it well. From every side, under all possible conditions, weigh your promise before you make it. A vow is sacred before God —and the vow of a man who is without faith in a Supreme Being is like a feather. Let the Leaguer be true to his vows, knowing that he who is false to his obligations will be false to his family, his friend, his country and his God.

Luther League Topics

Third Week in Lent. March 7, 1915.

KEEPING THE FAITH

II Timothy 4:7.

DAILY BIBLE READINGS.

Monday, March 1—Titus 2:1-15.
Tuesday, March 2—I Tim. 3:8-13.
Wednesday, March 3—II Tim. 1:3-14
Thursday, March 4—Luke 16:10-13.
Friday, March 5—I Tim. 6:11-16.
Saturday, March 6—Rev. 2:8-11.
Sunday, March 7—II Tim. 4:7.

HINTS FOR LEADERS.

Open as in Luther League Hymnal. Hymns 150, 183. Psalm 143 (read responsively). Gloria Patri.

Scripture, II Tim. 4:5-8 (read by leader). Prayer by pastor. Violin or piano selection. Brief remarks by the leader. Hymns 165-167. Brief discussions based on Topics and REVIEW.

Bible reading, "Faith Exercised": Living (Gal. 2:20). Obeying (Rom. 16:26). Walking (II Cor. 5:7). Working (I Thes. 1:3). Praying (Jas. 5:15). Enduring (I Pet. 1:7). Fighting (I Tim. 6:12).

Remarks by pastor.

All standing repeat prayer, "For Steadfast Faith": "Lord Jesus Christ, I know that true Christian faith and hearty confidence in Thy Name is the pure and noble gift of God unto them that are obedient to Thy Word. I thank Thee that Thou hast also kindled this light in my soul, and granted that even I though yet in great weakness, with such weak faith, may rest all my trust in Thee alone. Saviour, maintain and increase my faith within me. I do believe: help Thou mine unbelief at all times. Let not the bruised reed be broken nor the smoking flax be quenched so long as I live; that I may always embrace Thee in a believing heart, trust Thee with my whole heart's confidence, delighting always in the heavenly treasure of Thy grace, unto mine own peace and comfort, and daily find my joy in Thee, even unto the end. Amen."

Close as in Luther League Hymnal. Hymns 177, 162.

Topic reviewed by Rev. Paul W. Koller.

Paul is speaking, in the verses of our lesson, to his spiritual son Timothy, urging him to zeal and fidelity, urging him the more because he is soon to leave him. Paul said, "The time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith." Paul is not boasting, but speaking in calm confidence. "I have fought a good fight" is really I have fought *The Good Fight,* the fight for his Master and as men knew a good fight. We see in these sentences some reflex of the life in the midst of which Paul lived. Military life, shipping, games, all had their influence upon Paul's writings. Each one of the sentences in this verse is sufficient for many sermons. Our topic, however, points us to one in particular: *"I have kept the Faith."* It is said there was an ancient race in which the runners each carried a lighted torch and the winner was he who first reached the goal without his torch having gone out. So with Paul, *his faith* was the torch that never went out, no matter what winds of opposition blew against it or how rough the course. Today the need of all of us who run the course of life is to *keep the faith.* We say *the faith,* but what faith? For Paul it was his faith in his Lord and Saviour Jesus Christ. That is the faith we need to keep and the faith that is the hope and need of humanity. When that faith is lost or grows feeble humanity suffers and the power and joy goes out of life.

I. Ways in Which Faith Is Lost.

Faith is lost by overwork. "Six days shalt thou labor and do all thy work," said God. By overwork men gradually lose faith. Sometimes it is the grind of their daily toil which slowly destroys their hope and trust, but more often it is the using by men for work for their own profit of that day which God has set apart for rest and worship. Working on the Lord's day because men want the money has lost many a man his precious faith.

Pleasure is another way in which faith is lost. It has been charged that the people of this age are pleasure mad. Witness the crowds seeking pleasure summer and winter. Hard times make no difference. They must have their pleasure no matter who pays the price. The god of pleasure has taken the place of faith in Jesus Christ in many hearts.

Other idols, too, of many kinds are taking the place of the true faith. Ezekiel speaks of this, "Son of man, these men have put their idols in their hearts, and put the stumbling block of their iniquity before their face." To bow to the idols of self love, envy, malice, and evil passion, which we often set up in our hearts, is to lose the faith.

II. How Shall We Keep the Faith?

This is an important question for us all to think about. How shall we hold true our faith, no matter what enemy oppose or sorrows and temptations assail?

For one thing, if we would keep our faith it must be more than a mere intellectual belief. It must be a conviction of the mind and heart. Then, too, it must be faith in the work and person of our Lord and Saviour. That means a complete surrender of ourselves in devotion and love to Jesus Christ, and trusting Him absolutely.

Again, it will help us to keep the faith—to remember that happiness only comes to the human heart when the heart is right with God. The experience of humanity is

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 28 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

that things that are only of the earth do not satisfy the heart of man. Solomon and others have earnestly testified to this fact. The heart is only satisfied when the life is right with God. Faith in Jesus Christ alone answers the great problems of life.

Again, spiritual exercises do much to strengthen our faith and keep it true. We neglect these sometimes, but we should not. As we exercise we grow stronger and keep healthy in our bodily life. The same is true in the realm of the spiritual life. Do not neglect to read your Bible, to pray and go to church.

Fellow Leaguers, keep the faith. It is infinitely precious and valuable. It is a channel of light, a bridge of safety, your strength and refuge, your shield in battle.

Did you ever watch a ship at anchor along the shore? You see the breakers come in and dash their freightage of driftwood upon the shore. Yet the ship is not disturbed, but calmly rises and falls with the motion of the waves. A child comes and wonders why the ship is not driven upon the beach. You know the ship is held in its place by its great anchor.

That which holds us when the waves run high and the tempests blow is the anchor of our faith. Keep the *Faith.* Precious faith, Peter calls it.

SUGGESTED QUESTIONS.

1. Just what is the faith we are to keep?
2. Why is this faith worth keeping?
3. Must this faith be confessed to be true faith?
4. What has your faith done for you to make it precious?
5. Are you doing anything to help others to have this faith?

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Fourth Week in Lent. March 14, 1915.

THE INNER LIFE

Luke 17:21.

DAILY BIBLE READINGS.

Monday, March 8—Romans 8:9-17.
Tuesday, March 9—I Pet. 1:22-25.
Wednesday, March 10—I Pet. 2:1-5.
Thursday, March 11—I John 3:13-24.
Friday, March 12—Col. 3:1-3.
Saturday, March 13—Psalm 119:25-32.
Sunday, March 14—Luke 17:21.

HINTS FOR LEADERS.

Instrumental number, piano or piano and violin. Invocation by pastor. Hymns 223:226. Psalm 139 (read responsively). Gloria Patri. Scripture lesson, Acts 23:12-21 (read by the leader).

Prayer for the indwelling of Christ. All standing say: "O Lord Jesus, Gentle Jesus, my only Salvation, my only Joy and my Glory, very God of very God, uphold Thy servant. I call upon Thee, with my whole heart, I cry unto Thee, come into my heart and my soul and make these an agreeable habitation, that Thou mayest dwell therein as in a holy temple, for it is meet that my pure and holy Lord shall have a holy and pure dwelling place. Therefore, O Lord, cleanse unto Thyself the vessel which thou hast created. Cleanse me from all evil and fill me with Thy grace, that here, in time, and yonder, to all eternity, I may be a worthy temple wherein Thou canst delight to dwell. Amen."

Remarks by leader. Solo (selected).

Bible reading: "Sevenfold Trials of Our Lord at the End of His Earthly Life": Temptation by Satan (Matt. 26:39-44). Betrayal by Judas (Matt. 26:49). Forsaken by His disciples (Matt. 26:56). Denial of Peter (Matt. 26:70). Chief priests against Him (Matt. 27:1). Pilate condemns Him against his conscience (Matt. 27:19-26). Father's face hidden (Matt. 27:46).

We have not an high priest that cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are. Perfect through suffering.

Discussions based on articles in both REVIEW and Topics.

Hymns 228:230. Summing up by the pastor. Announcements mentioning topic and leader for next meeting. Chant Lord's Prayer. Benediction by pastor.

Topic reviewed by Rev. Paul W. Koller.

For all of us life has two distinct realms. One is that of external things. The realm of the visible earth and sky, of changing seasons and waving harvests, of daily toil and service. The other is the realm surveyed by the inner eye, in which the outward furnishes the material for thought, for affection, for purpose and for character. Just as in a tiny mirror you may see reflected the glory of the sky above us, so the soul of man has mirrored in itself the whole external world in which it has relationship. Only the soul does not passively reflect the outward, it adds something of itself to the process which brightens or darkens the reflection. It is therefore very important that this inner life of ours be strong in the right way, that it be superior in its understanding and influence. For while it is true that the inner life is constantly having to deal with the material furnished by the world of visible things, yet the spirit within us can so transform the things of the outward world that that which in itself is most perverse may become the source of great blessing. This was the secret of the wonderful things the early Christians did. Their inner lives were in union with Christ and so fitted with His Spirit that they even counted their hardships as joys. This is a most practical lesson for the Lenten season. Your inner life is really you. We should so strengthen, so inspirit that inner life that it will transform the life men see, and enable us to be superior to any trial or duty.

I. Characteristics of the Inner Life.

St. James in the opening verses of our lesson hints at three of these characteristics. (1) The true inner life has an appreciation of spiritual values, and because of that is able to resist temptations. James writes: "Blessed is the man that endureth temptation, for when he is tried he shall receive the *crown* of life, which the Lord has provided for them that love Him."

The *crown of life* has the highest value in a Christian's heart. That is, he puts the things of the life that is eternal above the profit or the pleasure of mere material existence. Most men seek the crowns that perish and sacrifice everything to gain those crowns. You can see people doing this every day as they strive for fame or money or pleasure. It is what we consider of highest value that in large measure shapes our characters. This was the secret of Jacob's becoming more of a man than Esau, even though at the beginning he was a mean schemer. Jacob realized the value of spiritual things, while Esau did not. "Seek ye first the kingdom, not the things of earth."

(2) The true inner life realizes the sinfulness of sin and the peril of it. There is something within us, put there by God, which tells us that sin is death. If our inner life is strong in the things that are of God it will keep that danger before our eyes. James writes "And sin when it is finished bringeth forth death." There are many tempters who constantly try to belittle sin, and say as did the serpent to Eve, "Ye shall not surely die." If we would listen to these voices we would not need to fear sin at all. God helps us, however, to keep alive that true inner life which helps us to watch against sin, which brings death to the soul.

(3) The true inner life is sustained by union with God in Christ. James said, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." And Paul wrote to the Ephesian Christians this prayer, "That He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man." This means that while we outwardly pray, read God's Word and use the means of grace, it is our inner life that really comes into union with God. If it is true then that our inner self really controls the outer, how important it is that we make that inner life strong with the power that comes from God. Let us as Leaguers attend to this matter most earnestly and prayerfully. Our aim these Lenten days is, as you know, "A Deeper Christian Life."

QUESTIONS.

1. Do all people have the inner life?
2. What is the result if the inner life is godless?
3. How can the inner life be made strong?
4. Do you know what you really are in your heart?

Fifth Week in Lent. March 21, 1915.

OPEN DISCIPLESHIP

John 19:38-40.

DAILY BIBLE READINGS.

Monday, March 15—I Cor. 12:1-3.
Tuesday, March 16—Romans 10:8-13.
Wednesday, March 17—John 7:10-13, 12:42-43.
Thursday, March 18—Mark 8:31-38.
Friday, March 19—II Tim. 2:1-13.
Saturday, March 20—10:24-39.
Sunday, March 21—John 19:38-40.

HINTS FOR LEADERS.

Instrumental music.
Versicles:
Save me from the lion's mouth, O Lord:
And deliver me from the horns of the unicorns.
Christ became obedient unto death:
Even the death of the cross.
Christ was wounded for our transgressions:
He was bruised for our iniquities.
Hymns 100:104. Psalm 91 (read responsively). Gloria Patri. Scripture lesson, Nos. 21:4-9 (read by pastor). Prayer by pastor.
Trio and quartette, "Evening Prayer," by Kratz. Leader reads John 19:38-40 and discusses topic. Hymns 167:109.
Summary of discussion in Topics. Summary of discussion in REVIEW.
Bible reading, "Seven Fellowships": Fellowship of His Son Jesus Christ (I Cor. 1:9). Fellowship of the mystery (Eph. 3:9). Fellowship of the Spirit (II Cor. 13:14: Phil. 2:1). Fellowship of His sufferings (Phil. 2:10). Fellowship with the Father (I John 1.3-6). Fellowship one with another (I John 1:7; Acts 2:42: Phil. 1:5). Fellowship with the blood (I Cor. 10:16).
Announcements. Lord's Prayer. Doxology and benediction.
Topic reviewed by Rev. Paul W. Koller.

Our Scripture lesson records a wonderful scene. It tells of two influential but cautious Jewish leaders meeting at the foot of the cross to give honorable burial to the man Jesus, who had just suffered a criminal's death. It was in many ways a strange meeting. They knew each other very well, as they were of the same class and members of the great council, but in all likelihood they had never talked to each other about the precious truth they held in their hearts. Then came the death of Him upon the cross, whom they had followed secretly, and now casting aside their caution and fear they boldly meet at the cross. They are now open disciples of Christ, such as our Lord requires us to be.

They were, after all, brave men to come out as they did, and at the time they did. In the first place, they belonged to the rich and cultured section of Jewish society, while Jesus of Nazareth was, to all appearances, a poor carpenter's son, and His followers were mostly despised Galileans. It meant for them not only social ostracism, but excommunication. It meant the forfeiting of all ambitions, both ecclesiastically and politically. It meant curses, sneers, revilings, and maybe stones. They had been secret followers of Christ, but now His passion and death draws them out and they become *open disciples* of Christ, and to this day

wherever Christ is named these two men have honor. This open discipleship is what our Master asks for, and we are not really His followers until we give it. He has distinctly said this, "Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God."

I. Reasons for Secret Discipleship.

We are constantly hearing some very hard things about secret discipleship, and often it is deserved. Not all are to be condemned, however, though they ought to be admonished in love and warned of their danger.

Let us see some of the causes. The natural beginning of conscious discipleship is usually hidden deep down in the heart. A heart gets right with God in secret, it is more than simply "Hitting the sawdust trail." As a seed germinates beneath the ground so the seed of a new and better life begins deep in one's inner self. Sometimes it hesitates in trembling reverence to come out into the light and appear before men. This is often the cause of secret discipleship. Then there are a host of inferior motives. Some are afraid that they will suffer some loss or pleasure. Others again fear the laughter and ridicule of their friends, and remain disciples in secret to their own great loss.

II. The Harm and Loss of Not Being an Open Disciple.

The disciple who delays his open confession of Christ thwarts his own religious progress and happiness. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

Those who do not come out openly for Christ miss the blessings that come from participation in the established means of grace, as the Lord's Supper, with its assurance of forgiveness and its saving grace and strength. They miss, too, the fellowship of other Christians and the helpfulness of taking a decided stand.

On the other hand, by not standing with God's people openly the enemies of the Church of Christ are encouraged and strengthened. We weaken by our cowardice or hesitancy the army of Christ. The Church needs every one these days who believes in Jesus Christ as Saviour and Lord.

Then, too, it may lose us God's favor and when we need Him most He may not stand for us because we have been ashamed or afraid to stand for Him. "Whosoever shall be ashamed of me, of him shall the Son of Man be ashamed."

On the coming Sunday, all over our Church, a great company of young people will for the first time stand and openly confess their faith in Jesus Christ. It is a glorious thing to do, and it will bring to them the highest joys they have ever known. Let us of the Luther League pray for them that they may be blessed and remain steadfast in the faith.

I lift my heart to Thee,
Saviour divine;
For Thou art all to me,
And I am Thine.
Is there on earth a closer bond than this,
That my beloved's mine, and I am His?

QUESTIONS.

1. Can a secret disciple be a true disciple?
2. Why do you think some do not become open disciples?
3. Why must we confess Christ?
4. Are *we* truly open disciples of Christ at all times?

Palm Sunday. March 28, 1915.

THE TESTIMONY OF THE MULTITUDE

Matthew 21:11.

DAILY BIBLE READINGS

Monday, March 22—I Kings 18:30-40.
Tuesday, March 23—Matt. 7:28, 8:4.
Wednesday, March 24—Matt. 9:27-34.
Thursday, March 25—Acts 5:12-16.
Friday, March 26—John 12:16-19.
Saturday, March 27—Acts 28:1-6.
Sunday, March 28—Matthew 21:11.

HINTS FOR LEADERS.

All standing the leader says: "From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering; for My Name shall be great among the heathen, saith the Lord of Hosts."

Psalm 24 (read responsively). Gloria Patri. Hymns 106:196. Scripture lessons read by pastor: Zech. 9:8-12, Hebr. 12:1-6, John 12:1-19. Prayer by pastor.

All standing shall say together: "It is truly meet, right and salutary that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God, Who on the tree of the cross didst give salvation unto mankind; that whence death arose, thence life also might rise again; and that he who by a tree once overcame, might likewise by a tree be overcome, through Christ our Lord; through Whom with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying: Holy, holy, holy Lord of Sabaoth, heaven and earth are full of Thy glory; hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest."

Quartette: "The King of Love My Shepherd Is"—Shelley.

Bible reading: "Praise—Rejoice."

Is good and comely (Ps. 33:1, 167:1). With the whole soul (Ps. 103:1, 2). Continually (Ps. 35:28; I Thess. 5:16). More and more (Ps. 71:14; also 145). Invite others to (Ps. 34:1, 3; 95:1, 2). For present salvation (Isa. 12; Luke 1:68, 69). For all spiritual good (Eph. 1:3). For all temporal good

(Ps. 13:6; also 104). In affliction (Acts 4:41; Acts 16:25; Rom. 5:3-5; Rom. 8:35-39).
Leader reads Matt. 21:11 and makes a few remarks.
Hymn (call for a favorite hymn).
Summary of discussion in REVIEW by superintendent of Sunday School. Summary of discussion in Topics by president or secretary of the League.
Hymns 105:188. Prayer: "For protection during the night," Luther League Hymnal, and close as in closing service.

Topic reviewed by Rev. Paul W. Koller.

The verse of the Scripture lesson, which gives us our topic for this Palm Sunday, speaks of the testimony which the multitude bore to Jesus who was entering the holy city as king. It is well worth our while to study carefully what that testimony meant and why it was given. We often pass it over as no more than the meaningless shouting of a thoughtless crowd. It was a great deal more than that, however, for the multitude was composed of men and women who had come to Jerusalem to worship and who spoke out of the hope that was in their hearts.

I. The Occasion.

Why did this multitude, part from Jerusalem and part from Bethany, crowd the highway and utter such outbursts of rejoicing?

We are so much accustomed to dismiss this question in our own minds with the thought that the crowd was there because of the Passover. That is true in a measure, but it does not explain their presence with Christ. The real reason is, these people were there because of the presence of Jesus Christ. They knew He was there on the way and they wanted to be with Him. There were no doubt other attractions on that road to Jerusalem: Roman soldiers marching and strange sights to be seen, but their real motive was that they wanted to see Jesus and be with Him. For three and a half years this man Jesus had been going up and down Palestine and without a doubt many in that crowd had felt His healing touch.

It is a grand thing to rally around the person of Jesus Christ—to find in Him the answer to our needs and longings. This is what Paul did and this is what we are doing this Palm Sunday. We are here in God's house because of the fact of our personal Redeemer.

II. The Form of the Testimony.

For one thing it can be called *loyal* testimony to Christ as King, for it was in response to Christ's royal requirements. Jesus said to two of His disciples, "Go and loose the animals and bring them unto me. And if any man say ought unto you, ye shall say, *The Lord hath need of them;* and straightway he will send them."

When a king undertakes a campaign he makes his requisitions, and all private rights must give way. So Christ is now riding into Jerusalem as a king. This crowd by their testimony acknowledged His authority and kingship. True, it was a humble entrance in many ways, but the multitude detected under those symbols of humility the King of Glory. They cast their garments in the way as before a king and shouted, "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest."

Christ truly is our King and what we have is His and should be given with our words of praise when His cause requires it.

III. The Effect of this Testimony.

It added to the discomfiture of Christ's enemies. The bitter Jewish leaders exclaimed, "Perceive ye how ye prevail nothing?" It is an acknowledgment of defeat. The authorities who feared and hated Jesus despair on account of the triumph of the King. Is there a more forcible exhibition of the futility of fallen humanity than this bitter hatred of the Christ who had come to save them. Let us remember that those who refuse to recognize Christ's authority now, will be compelled to acknowledge His divinity and power when it is too late.

Another effect of this testmiony for Christ was to make evident His popularity among the people. The Pharisees said, "Behold, the world is gone after Him." This was an exaggeration, for not every one, by far, followed Him. It did open the way, however, for confession and the followers of Christ were magnified. True, for a time there seemed to be nothing but disaster, treachery and death. No sooner, however, had Judas forsaken and gone over to the enemy, than Nicodemus boldly came forward as a defender of Christ. Then a little later Joseph of Arimathea ranks himself with Christ's followers, and the centurion exclaims, "Surely this is the Son of God."

Fellow Leaguers, what is our testimony this Palm Sunday? Let us make it an earnest and loyal witness to Jesus Christ, Saviour and God.

QUESTIONS.

1. What brought such a multitude to Jerusalem at this time?
2. How did they know who Jesus was?
3. Do you think they were in earnest?
4. Have you acknowledged Christ as King and really made Him your King?

The Junior Luther League

BY REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

The Successful League

Every League wants to be successful. That means doing the best work possible each week and enrolling all of the boys and girls in the Bible school in the League. Both can be done if we *believe* it can be done. But it means persistent, patient work. But not only is the superintendent to work. The boys and girls of the respective Leagues are to work as well. And so, boys and girls, do your best each week. Take your part on the program with pleasure; for it is an opportunity. Then always prepare your part well and render it at the League in the best possible manner. Every boy and every girl working thus will make the work of the League of the very best type.

Then don't forget to be intensely interested in the League. Why? Because it is your League. If you are intensely interested, then you will interest others. The boys of your class will want to come and share your good times. So will the girls. With every member of the League *working*, fine results will soon begin to appear. Aim high, work continuously, and always be enthusiastic. Then watch your League grow. It will soon make your parents notice you and your work.

Are We Memorizing Scripture?

To commit to memory fine passages of scripture is both a privilege and profitable. It is a privilege because it is God-given. It is profitable because the Word of God, hidden in the heart, is a sure means of defense against the wiles of the evil one. Let us, as superintendents, not overlook this important phase of our work. The section to be committed by each member of the League is II Samuel, 1:19-27. Explain to the boys and girls who uttered it and why. Tell them of whom it speaks and their relation, both to God's chosen people and to the writer of this section. Use a blackboard or some other means of illustration to impress it upon their minds. But whatever means you use, do not fail to teach them this beautiful section and make different ones responsible for its recitation each week. It will surprise you what you will accomplish in a comparatively short space of time.

Topics for Weeks in March

March 7: "Jesus Teaches Nicodemus." John 3:1-7.

March 14: Missionary Program. Suggested topic, "The Children of the World at Worship."

March 21: "Jesus Is Rejected." Luke 4:16-30.

March 28: "Christ Is Crucified." John 19:16-30.

March 7.

Main lesson—Christ teaches the necessity of the new birth for all men.

Other lessons—The new birth is obtained in baptism and is spiritual. As the coming and going of the mind is a mystery, so is the work of God's spirit. Nicodemus could not understand this; neither can we. Nicodemus was earnest in seeking Jesus; so should we be.

Suggested thoughts—There are many things about the world we cannot understand. How can we, then, understand everything God teaches us? We must simply believe them.

Commit to memory: John 3:16-17.

Scripture references: Nicodemus—John 7:50; 19:39. Pharisees—Matt. 3:7; 23:7-8. New birth—John 1:12-13; Gal. 6:15; Titus 3:5-7; Mark 16:16; Acts 2:38.

March 14.

Use regular order of Luther League program as outlined in the November issue of the REVIEW, using as an opening hymn "I Think When I Read That Sweet Story of Old," memorized by some of the good singers and sung at the opening of the meeting. Use a suitable psalm; also prayer for the salvation of all the children of the world. Use hymn, "From Greenland's Icy Mountains"; Scripture memory work; offering and roll-call, and another suitable missionary hymn of the leader's selection. The topic, "The Children of the World at Worship," is to follow. The closing hymn can be "Fling Out the Banner."

The topic, "The Children of the World at Worship," can be prepared as follows: Prepare a large sheet of blue cardboard on which are drawn or mounted the following pictures: (1) A heathen temple of India; (2) a Chinese pagoda; (3) a Mohammedan mosque; (4) an African hut; (5) a Christian church, which should be placed at the top of the card. In the center of the card print in large letters:

"Shall we whose souls are lighted,
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

Five members of the society tell some of the characteristics of children's worship in heathen lands, pointing to each place of worship.

I. India—The revolting ceremonies in which little children must take part, assisting in killing with their own hands sheep and fowls. The cow is sacred and worshiped in their temples. Degrading forms of worship give the children no high aspirations.

II. China and Japan—Two tall images stand at the entrance of their temples. Ugly faces and brilliant paint make them hideous. Before these, little children are to bow. Frightened little ones are forced to worship by their mothers.

III. In Mohammedan lands 70,000,000 boys and girls, on reaching the age of twelve and nine, respectively, are trained to pray to Mohamet. Countless ablutions and repetitions of prayers and fasting are entered upon, all without meaning to the children.

IV. Africa sees no temple erected, but in native huts each boy is instructed in fetish worship. It is the skull of his father or some ancestor to which he prays. With frightful ceremonies he is trained in his religion, often being confined in a hut for days until he faints from exhaustion.

V. In Christian lands how wonderful the contrast! The beautiful worship in which our boys and girls are trained should be emphasized by the leader. The happiness and joy of those who accept our Saviour impels us to send missionaries to tell all the children of the world about our Jesus, the Son of the One, True God.

MARCH 21.

Main lesson—Hatred of Jesus always leads to great sin.

Other lessons—Jesus went to God's House on the Sabbath day. Should we follow His example? Jesus was familiar with the Old Testament Scriptures. So should we be familiar with God's Word. Jesus did not deal harshly with his misguided fellow-townsman. Neither should we be mean nor hate our enemies.

A suggested thought—Every member of the League should so desire to follow Jesus, as to not only attend the Bible School every Sunday, but also the services of the church.

Scripture references: Nazareth—Luke 2:24; Matt. 2:23. Synagogue—Neh. 8:1-3, 8; Ps. 74:8; Acts 13:5, 14; Matt. 4:23, 9:35, 13:54. O. T. references—Is. 61:1-3; I Kings 17:8-24; II Kings 5:1-27.

MARCH 28.

Main lesson—Jesus Christ, the willing and necessary Sacrifice.

Some suggested lessons—As Christ bore His cross, so are we called upon to bear ours. Pilate wrote a title, in mockery, but, in it, an everlasting truth. In His keenest suffering Jesus was not unmindful of others. Are we?

Parallel passages—Matt. 27:32-56; Mark 15:21-41; Luke 23:26-49.

The Seven Words from the Cross—Luke 23:34; 43; John 19:26, 27; Matt. 27:46; John 19:28; 30; Luke 23:46.

A practical thought—Christ's great sacrifice *for* us demands some sacrifice *from* us.

A blackboard illustration—A large cross can be drawn on the blackboard, at the bottom of which write the word, Death. At the top write the word Life. To the left of the cross as you face the board write Earth, and to the right of the cross write Heaven. This will beautifully illustrate the purpose of Christ's sufferings and the significance of the cross to all true Christian believers.

What the Boys' League Can Do After Rendering Their Program

In the last issue we told how to organize a Boys' Luther League. In this issue we want to tell you what can be done after the regular program has been rendered.

In general, we can call the period which follows, a Recreation Period. It is such because many things which the boys like can be done. It is a recreation period because the social element is present which enables all of the boys to have a good time.

Two very important plans can be followed to spend this period, especially if the League meets on a Saturday morning. If the League meets on some evening during the week, the period can be used only by engaging in playing various games and in reading unless there is access to a gymnasium. The formation of athletic teams and the planning of athletic games can be talked of during this period, but the active participation in such gymnastics, such as the very popular indoor winter game, basketball, must be left until Saturday morning or some other convenient time. Of course, if there is access to a gymnasium or a hall sufficiently large for such a use, this period can be used in athletic contests even during the week. However, the weekly program should always precede and in its rendition keen interest and life should be put.

Various indoor games can be used to splendid advantage, such as ping-pong, a very popular game; volley ball, a game which can be played in a large room without danger of damage to the room. This is a splendid game for a large number of boys, and girls too for that matter. Checkers, chess, and drills of a more or less elaborate nature, which can be used to advantage for exhibition purposes, can be most successfully used. With ping-pong, checkers and chess, tournaments can be conducted which will prove both interesting and exciting. Other games of a proper nature can be used.

In athletics, however, many of our boys find their highest enjoyment. And these, under proper guidance, can be conducted with pleasure and profit. In games of physical contest, the boy can be taught the very necessary quality of self-control. He can also be shown how to be a manly loser. And so various gymnasium games can be used, and the boys formed into teams, which can play teams of boys from other schools and churches from time to time. This, in brief, is what has been and can be done after the weekly program of the League has been rendered.

—At the Interdenominational Conference of the Wisconsin Federation of Churches, held November 4-5, at Fond du Lac, in a general symposium headed "Why We Are What We Are," Rev. Holden M. Olsen represented the Lutheran Church, under "Why I Am a Lutheran." Both of the speakers of the evening session are Lutherans—Rev. H. R. Gold, of Madison, who spoke of "Devotions," and Rev. L. P. Lochner, of Chicago, who discussed "International Peace."

—Mrs. Sophia D. White, a member of St. Paul's Church, Peabody, Kan., who died recently, bequeathed $1,000 to the Women's Home and Foreign Missionary Society of the General Synod.

Luther League Review

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IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

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Editorial

Good Lutherans keep Lent. It is fundamental to the Church year. The observance of Lent has been customary by our Church from the days of Luther. The Lenten season among us is not kept by special penances and fasts as the Romanists and others observe it. Instead we keep Lent by faithful attendance upon all the regular services of the Church, by private devotion, by personal service and sacrifice, by an effort in the observance of devotion to grow in grace and the knowledge of our Lord and Saviour Jesus Christ by deepening our spiritual life and also by furthering the cause of Christ among men. Lent is worthily kept in this way and also by the diligent reading and study of Christ's passion history. The Lenten season is observed by three-fourths of the Christian people of the world. In no small measure the other portion of the people of the world are affected by its observance by Christian people. No better evidence is adduced "that the world has gone after Christ" than the effect on both the social and commercial life of the people by the beginning of Lent. Lent should have a most wholesome effect on the spiritual life. May we not all pray during Lent: "Almighty and Everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen."

Church attendance is an element of strength. One of the sources of the hold of Christianity on the race in the judgment of the brilliant but immoral and unprincipled Voltaire was the weekly meetings of his followers to worship in the name of Christ. He says: "I have no expectation that I will ever be able to destroy Christianity as long as vast multitudes of people attend the churches one day in every week." That his judgment was well founded cannot be doubted. The habit of Sunday worship at church has been recognized by the arch enemy himself as a strong element in Christian life and vigor. No Christian duty or practice he so persistently seeks to undermine as this. That you keep the Lord's day as the Lord's day, that it be kept not for personal pleasure but for His honor and for His work is of the very first importance. Sickness, or insurmountable hindrances alone should keep you from your place of worship on the Lord's day. Idleness at home, visiting or receiving visitors, excursions, picnics in the park should have no part in a faithful Christian's life on Sunday. As long as the Christian is faithful to the worship of the sanctuary he is sure to be safe from the enemy of souls. As soon as he becomes careless about church attendance he has already started on the road that leads to the downfall.

The habit of going to church is often not formed as a matter of free choice. A boy for example may not quite see its value. He

may not be always completely absorbed by the service or the sermon—not so fully but that he is awake to other objects of interest, such as a bright face or a stray dog or cat wandering up the aisle, or "a swallow seeking a nest for herself within the church's altars."

The boy, however, is hardly in a position to determine the benefit he receives by sitting with the family in their pew Sunday after Sunday under the good influences of Christian sermon and song. The day will come when he is older when with gratitude he will look back and recall vital experiences from the old home church. Even though he cannot quite see what the Psalmist meant, when he has grown older he will find the habit to have been one of the most beneficial in his whole life, and he will say:

"I was glad when they said unto me,
Let us go up to the House of the Lord."

Things such as these are worth while in any young fellow's life. If he goes to church, and especially if he enters into its work he will find it the best place to cultivate his own higher nature. The deficiencies he sees he will there find help to correct. The worship in the church on Sunday he will find will prove a corrective for the influences that have tended to lower his ideals and to cause him to live his life on a low level. It can safely be said that by church attendance he is making a splendid start toward solid ground and keeping on that line will prove that the teachings of Christ put into daily life build and establish character.

The church is a great meeting place. Hardly any other place is so truly democratic as the true Christian Church. In country districts, it gathers the farmers and their children from the country side. In towns and cities it is the common meeting place of the rich and poor. The really good society of the community gather in the church; I do not say fashion. Men of the highest character and women of the purest virtue are there. "It is a cheap bid for applause which pokes fun at the deacon or the minister whose morals are said to be defective, as though they, and the likes of them, were typical of the whole church-going company." Should you divide the people of any town into the two classes, those who go to church and those who do not, you would scarcely hunt for the "blacklegs" among people who worship with any certainty of finding them.

The church is a place where God's word is proclaimed. God speaks to man elsewhere. In the church, however, members of the congregation lay aside the duties and cares of life and give their thoughts to God. The minister is God's ambassador and his message is spoken for the absent King. There that message has a better chance to reach the souls of men and women. The very atmosphere of the church is calculated to produce spiritual impressions. There the influences one feels are most sensitive and there is a help there sometimes far more than we realize. This is so possibly because the church is a great place for the cultivation of reverence.

God's house is a place where men pray and worship. The noises one hears outside in the world of business, of pleasure, of boyish sport, are there excluded and the people listen to the voice of God in the church. This is conducive of reverence. While the church should be cordial, nevertheless it should never lack dignity, and one of its very greatest functions is the development of the spirit of reverence; and reverence is sadly lacking these days. The church can do no better than promote the spirit of reverence.

A TOPIC DEMANDING WORK

On the third Sunday after Easter, April 25, we have a topic which brings in local color: "The History of Your Own District Synod." Let chairmen of program or devotional committees at once appoint some one to prepare a paper for that meeting. See Luther League Topics No. 82 for further hints.

A Spanish proverb says, "Go with the wolves and you will learn to howl." We become like our companions. What an argument in favor of spending much time with Christ and meditation and prayer!

Does a College Education Pay?

BY C. G. SCHULZ, SUPERINTENDENT OF EDUCATION, MINNESOTA

A COLLEGE education is of value to any one who puts it to proper use. Success depends upon industry, honesty and intelligence. No person can be of the greatest use whose faculties are not trained and developed to the degree that makes the person able to think and act for the highest good of others as well as for himself.

The purpose of the college is to offer a liberal education in literature, science, history and in subjects related to the cultural activities of life. The value of a college course depends as much upon what you give of yourself to it, as upon what you receive. The social and human side is of as much importance as the study career. The daily contact with fellow students, the give and take, the keen rivalry to excel in studies, the feeling that one's success depends upon one's own effort and industry, are the elements that make college training of importance and determining value to the student.

Much importance must be attached to the choice of college one attends. There are many institutions using the name college which are not, in fact, giving what is accepted as a standard four-year course of instruction. The small college has many advantages over the institution of large numbers. It brings the student into closer contact with his teachers, and he is in a truer sense a part of the institution family. He counts for more as an individual in the life of the school. His fellow students mean more to him and he means more to them. There is less of the artificial and impersonal, and more of the real human life in the small college. The institution spirit is stronger and one feels its presence in more of the student's daily life than is the case in the larger state universities or the large endowed institutions.

Whether a college education pays depends upon the point of view. All effort which results in clearer understanding, which gives a larger vision, which interprets facts and which has for its final result, character building, is worth while. We need in this day persons who will think with exactness and thoroughness, who will apply their minds to the right solution of new or difficult problems, and who will not be satisfied with mere surface results. A college training is of value largely as it directs the student's interest and activities to some specific purpose. It should serve to aid in finding what one is best adapted for, in opening the way for life's future course. The richness of literature, its beauties, the world's history, the meaning of events, as these interpret themselves through study and discussion, become more a reality to the student who enters deeply into searching out the meaning. No person who has applied himself with diligence, with a cheerful heart, and a clear purpose to achieve the best results, will fail to get from the training which a college affords, the results that will be of value in life's work.

Not every person who completes a college course should have chosen that means of training. Many are deprived of the advantages which a higher institution gives because they lack the courage or means to achieve it. There is great need of some guidance for those who seek to take up advanced study in order that they may be directed to choose the exact lines which will not only prove of greatest interest, but in the end, of most use. A college education will not insure success, but it will prove an invaluable aid to any one who chooses wisely in his studies, who applies his time and effort with diligence, and who is sincere and clear minded in making his college work bear upon a useful and purposeful calling.

POET AND BELIEVER

William Watson, the English poet, who, judged by his writings, was an agnostic, is now a believer. On his fifty-fifth birthday, August 2 last, he wrote the following sonnet: "For three things give I thanks this August morn"—namely, to his wife, his daughter and his recovery from agnosticism—and it ends with:

"Deep thanks, that I have now at last regained
That faith in God which I did lose so long;
The God who ofttimes with bewildering gloom
Muffled His beams; who darksomely sustained
And guided when I knew not, and from whom
I had at birth the heavenly dower of song."

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—Dr. Talcott Williams, in charge of the School of Journalism of Columbia University, makes the statement that the college graduates in his department who are best informed upon international politics and world affairs in general are those who have been in mission study classes.

—The Church of the Epiphany, Rev. M. Luther Canup, pastor, celebrated the thirty-fifth anniversary of its organization on Sunday, January 17. The festival sermon was preached by Rev. H. E. Jacobs, D.D., LL.D., of Philadelphia. The congregation also marked the anniversary by raising a fund of $7,000 to reduce its mortgage indebtedness. The present membership is 350.

—Christ Church, Rev. C. B. Schuchard, pastor, has received a gift of $1,000 from Mr. and Mrs. Fortmeyer, as a memorial to their son, who died recently.

—The Lutherans of Brooklyn and vicinity have formed an Intersynodical Inner Mission Society. The meeting was held on the evening of January 11 in St. Luke's Church, Rev. W. A. Snyder, D.D., pastor. Dr. Snyder was elected chairman pro tem and Rev. Charles D. Trexler, secretary. A constitution was adopted and a committee appointed to nominate a board of trustees which is to be composed of nine laymen and six clergymen. The committee consists of a clergyman and a layman representing each Synod represented at the meeting. They will report to a meeting to be held in St. Peter's Church on the evening of January 28. Much interest was awakened.

CHICAGO

—Rev. Revere F. Weidner, D.D., LL.D., founder and president of the Chicago Lutheran Seminary, died on January 6 at Tangerine, Florida, where he had gone for his health. Dr. Weidner was sixty-three years of age and was a preacher, educator and writer of note in the Lutheran Church.

—Calvary Church, Rev. J. M. Brankamp, D.D., pastor, has repaid $1,500 of the Church Extension Board's loan, and adding $200 a year to the support of the pastor, thus reducing by that amount the appropriation to the mission from the Board of Home Missions.

BALTIMORE

—Rev. G. Albert Getty, pastor of St. John's Church, has accepted a call to Zion Church, York, Pa., and will take charge early this month.

SYRACUSE

—The semi-annual banquet of the Lutheran Brotherhoods of this city was held in the assembly hall of the First Church, Rev. Edward L. Keller, pastor, December 8. The largest number of men ever attending a Lutheran banquet in this city, sat down to the six course supper. Rev. Jeremiah Zimmerman, D.D., LL.D., the speaker of the evening, delivered an inspiring address.

YORK

—By the death of Jesse M. Weyer recently the following bequests to various General Synod churches and boards become available: To the Union Lutheran Church of York, Pa., $25,000; to Zion Lutheran Church of York, Pa., $50,000; to the Board of Home Missions, $4,000; to the Board of Foreign Missions, $4,000; to the Board of Church Extension, $4,000.

—The fifty-fifth anniversary of Union Church, Rev. W. H. Feldman, pastor, was observed January 17 to 24.

ALBANY

—Rev. Oscar Krauch has resigned the pastorate of St. John's Church in this city to accept a call to that of St. John's Church, Buffalo.

MILWAUKEE

—Rev. Gustav Stearns, a former President of the Luther League of Wisconsin, has been appointed chaplain of the First Regiment of the National Guard with rank of captain.

LINCOLN

—Rev. Luther Payson Ludden, D.D., died suddenly January 7, 1915, at Williston, N. D.,

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where at that time he was in charge of a mission. Since 1889 Dr. Ludden had served as field secretary of the Western District under the direction of the Board of Home Missions of the General Synod.

OTTAWA

—St. Peter's Church of this city has been honored by receiving a Norwegian flag from King Haakon of Norway. The flag was presented on Saturday evening, January 16, by Mr. Finn Koren, of Montreal, the Royal Consul-General for Norway. Mr. Koren stated that this was the first time to his knowledge that King Haakon had made such a gift to any church. The congregation is also to be similarly honored by the Crown Prince of Sweden, from whom a Swedish flag has been received, to be formally presented in the near future.

GENERAL

—The Orphans' Home at Topton has been the beneficiary in the sum of $2,000 by the will of the late Mrs. Emma K. Bohn, Glenside.

—St. Michael's Lutheran Church at Hamburg, Germany, is said to have the largest church organ in the world.

—Mr. Andrew Swartz, of Freeport, Ill., who died recently, bequeathed $10,000 to Nachusa Orphanage.

AN AFRICAN CHIEFTAIN'S IDEA OF PRAYER

The Bible is an Oriental book. Its imagery is as familiar to the man of the East today as when the book was written. They understand it as an Occidental can not. It has their color, their temperament, and they understand the interpretation of is parables, similes and figures of speech. This is illustrated by what a South African missionary saw one morning. He saw a converted chieftain, sitting with his Bible open before him, under a palm tree. Every now and then he would cast his eyes on the open book and read a passage. Then he would pause and look up to the sky for a while. During these moments, his lips would seem to move. He continued thus alternately turning his eyes toward Heaven and looking down at the open Bible. The missionary says he passed by the chieftain without disturbing him. After some time he says he mentioned to the good man what he had seen. He asked him for an explanation, why it was that sometimes he looked up to the heavens, and then looked down on the pages of Scripture. The African replied, "I look down to the Book, and God speaks to me. Then I look up in prayer, and I speak to the Lord. So we keep up, this way, a holy talk with each other." We have not yet sounded all the depth of meaning and beauty in God's wonderful word. When the heathen world shall have mastered the meaning of that Book as the Christian world has today, hidden truths will come to life and new beauty will be revealed.

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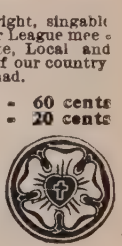

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

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NEW YORK

BROOKLYN DISTRICT

—As a token of appreciation, on the occasion of his farewell sermon, the Luther League of Trinity Church, Rockville Centre, presented its retiring pastor, Rev. A. H. Holthusen, with an engraved gold Luther League watch charm.

—The Luther League of the Church of the Messiah, Rev. E. A. Trabert, pastor, reports an average attendance of 90 per cent. of its membership at the weekly meetings.

RHINEBECK DISTRICT

—The Luther League of St. John's Lutheran Church, Hudson, held its annual meeting December 29, at which time the following officers were elected for the year: President, Mr. Charles Hallenbeck; vice-president, Mr. L. H. Weaver; recording secretary, Miss Blanche Petry; treasurer, Mrs. William M. Snyder; corresponding secretary, Mrs. William M. Snyder; pianist, Miss Edna Steele; assistant pianist, Miss Clara Bell Shimer; chorister, Miss Inez Stupplebeen; assistant chorister, Mr. A. D. Putnam. The League has contributed $50 to the church and contemplates installing electric lights in the auditorium of the church. There is also a very active Junior League, of which Mr. J. M. Shook is superintendent.

SYRACUSE DISTRICT

—The Junior Luther League of St. Peter's Lutheran Church, Syracuse, Rev. H. M. Schroeder, pastor, has recently purchased a new Victrola, to be used in connection with its social meetings.

PENNSYLVANIA

PHILADELPHIA DISTRICT

—The Luther Leagues and other young people's organizations of the Lutheran Church in Philadelphia held a "Sectional Rally" on Monday evening, January 25, in Trinity Chapel, Eighteenth and Wolf streets, at 8 o'clock. Rev. A. T. Michler spoke on "Junior Work" and Rev. J. M. Guss on "Extension Work." These subjects and the general work of the young people in the Church were open for free discussion.

These rallies are being held under the auspices of the Philadelphia District Luther League, through its executive committee. Those scheduled for February are: Central Sectional Rally, St. Luke's Church, Seventh and Montgomery avenue, February 1, Paul v. R. Miller, chairman; Northern Sectional Rally, Nativity Church, Seventeenth and Tioga streets, February 8, H. Carl Albrecht, chairman; West Philadelphia Sectional Rally, Temple Church, Fifty-second and Race streets, February 15, J. Milton Deck, chairman; Germantown Sectional Rally, Krauth Library, 7301 Germantown avenue, February 23, Harry Hodges, chairman.

The spring convention of the District League will be held May 25 in the Church of the Resurrection, Fifty-second and Thompson streets.

BERKS COUNTY DISTRICT

—The eighty-third quarterly convention of the District Luther League of Berks County met in Trinity Church, Reading, Rev. N. R. Melhorn, pastor.

The morning session was largely devoted to business. The speaker of the morning was Rev. W. O. Laub, of Reading, who spoke on "The Laity in the League." Action was taken reducing the number of meetings of the District League from four to two during the year. The April and October conventions are to be omitted; the conventions are to be held in January and July. The president appointed a committee to prepare resolutions on the death of Mr. H. Y. Yocom, one of the prominent and faithful workers in the District League.

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The first speaker of the afternoon was Mr. Le Roy Umbenhauer, of Trinity League, who addressed the convention on the subject, "The Laity Not in the League."

Mr. Raymond Bard, of Reading, spoke on the subject, "Foreign Missions and the War." Rev. Melhorn gave short talks on Hymnology.

Rev. Urich, of Philadelphia, gave an inspiring address at the evening session on "Unused Reservoirs of Spiritual Powers."

The conventions throughout the day were well attended. An invitation was received and accepted to hold the next convention at Zion's Church, Womelsdorf.

JUNIATA DISTRICT

—A feature of the work of the Luther League of our Church at Belleville, Rev. C. S. Bottiger, pastor, is the special musical programs rendered at the meetings. This portion of the work has been in direct charge of Mrs. Bottiger. The attendance at the Luther League meetings ranges from 200 to 250.

MARYLAND

BALTIMORE DISTRICT

—The Luther League of St. Luke's Church, Rev. Henry Manken, pastor, is among the contributors to the Fund for the Relief of German Foreign Missions now being raised by the General Synod's Board of Foreign Missions.

OHIO

—St. Matthew's Luther League, Toledo, held its first meeting in the new year, January 6. Election of officers was held. Those elected are: President, Mr. H. Hinckforth; vice-president, Miss Verna Schleisser; secretary, Miss Mary Detter, 2311 Putnam street; treasurer, Mr. A. Stewart, 114 Floyd street.

A banquet was given, February 3.

INDIANA

—The Fair Haven Luther League, Mulberry, entertained the Zion's League of the same place at a watch night social, December 31. The first part of the evening was spent in a social way. Light refreshments were served. At the close of the old year all engaged in devotional services.

MICHIGAN

DETROIT DISTRICT

—The January Rally of Detroit League of Lutheran Young People was held on January

26, in St. Paul's Lutheran Church, at Sixteenth and Breckinridge streets, Detroit, Rev. A. K. Walborn, pastor.

The address of the evening, "America's Debt to Luther," which was interesting and inspiring, was delivered by Rev. A. Honrighaus, of Messiah Church, Detroit.

More than a hundred young people were present. After the address a social hour was enjoyed in the newly equipped basement of St. Paul's Church.

ILLINOIS

CHICAGO DISTRICT

—The Luther League of St. Simon's Church, Chicago, held its annual election of officers at its business meeting, on Thursday, January 7. The following officers were elected: President, William G. Ewert; vice-president, Minnie L. Langguth; recording secretary, Eric Karnowski; treasurer, Theo. Klingelhofer; financial secretary, John F. Petersen; mission treasurer, Laura Jeschke; librarians, James Sackriter and Walter Ducret.

—On December 13, St. Simon's Luther League held a "Jubilee Social" in honor of the twenty-fifth anniversary of the St. Simon's Church. After the entertainment features President H. G. Walter submitted an interesting and clear report of the work of the League, and explained how to obtain such results. Mr. Walter extended his heartiest thanks to the retiring officers and to the members for their willing support during the past year. Mr. C. T. A. Anderson, of the Luther League of America, entertained the League with some witticisms, and Miss Langguth, secretary of the Chicago Luther League, assisted in the entertainment in a "home made recital." About 150 people were present.

WEST VIRGINIA

WHEELING DISTRICT

—The next convention of the Wheeling District Luther League will be held early in February, in St. John's Church, Martins Ferry, Ohio.

KANSAS

—On November 29, the Luther League of St. Mark's Church, Atchison, elected the following officers for the coming six months: President, Evan Tonsing; vice-president, Lena Hodson; secretary, Minnie Fortune; treasurer, Dolores Gaston; pianist, Rozella Kuhn; assistant pianist, Nellie Yarger.

On the evening of December 31, the Atchison League held their New Year's Watch Party in the church parlors. The evening's program consisted of a social hour, a delightful program, and a devotional service, under the direction of H. V. Grothe, president of the Kansas State League. The new year was ushered in by the singing of the Luther League Rally Hymn. Short addresses were given during the evening by W. E. Brown, Evan Tonsing, the local president, and Rev. H. C. Garvic, the pastor.

Topic cards, giving the leaders and topics for the next six months, standing committees and officers of the league, have been issued.

SOUTH DAKOTA

—Mr. James Othelius Berdahl, president of the Luther League of South Dakota, was married on December 30, 1914, to Miss Rose Dorothea Schultz, of Selma, Cal. Both Mr. and Mrs. Berdahl have been very active in the work of the Luther League of South Dakota. THE REVIEW extends its hearty congratulations.

MINNESOTA

TWIN CITY DISTRICT

—December 6 and 7 the Twin City District of the Minnesota League held its annual meeting, in the Church of the Redeemer, Rev. C. J. Rockey, pastor. Nine leagues sent full delegations. On Sunday afternoon, the 6th, two excellent papers were read by delegates, Harry Anderson, of St. John's, Minneapolis, and Floyd Tengvall, of Reformation, St. Paul, on "Luther League Enthusiasm" and "Luther League Effort." Under the leadership of Otto Johnson, ex-president of the Minnesota League, the two papers were discussed thoroughly.

On Monday evening the convention listened to an able address on "The Place of the Lutheran Church in History," by the Hon. Elias Rachie, a prominent Lutheran layman of Minneapolis, after which the entertaining league served refreshments in the Sunday School room of the church, the delegates enjoying a social hour.

TEXAS

—The Luther League of Pflugerville held its annual election Sunday afternoon, January 3d. The following officers were elected for the current year: President, P. H. Stricker; vice-president, W. J. Fuchs; recording secretary, Miss Olga Fuchs; treasurer, Miss Lenora Bohls; corresponding secretary, R. E. Pfennig; organist, T. C. Pfennig. The league is in splendid condition; much enthusiasm is shown among the members

CANADA

—A Luther League was recently organized in St. Peter's Church, Preston, Ont., Rev. Yost Brandt, pastor.

—After several weeks' canvassing in Halifax, N. S., Field Missionary M. J. Bieber began Church services on the first Sunday in Advent, November 29, with an encouraging attendance, and effected a temporary organization. On January 10, the first Sunday after Epiphany, the congregation was formally organized. Forty-seven persons became charter members, thirty-one being heads of families. The congregation was named "The Evangelical Lutheran Church of the Resurrection," for Lutheranism in Halifax has been resurrected after lifelessness of over a century (since 1807).

On January 17, after the evening service, a Luther League was organized, almost the whole congregation remaining. The model constitution was adopted and the following officers were elected: President, A. A. Zink; vice-president, J. E. Hertle; recording secretary, Miss Naomi Conrad; corresponding secretary, Miss Eva Zink; treasurer, Miss Laura Mentzell. Free will offerings will be taken in place of monthly dues. Weekly and monthly meetings will be held. The young people are enthusiastic in the work.

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